

The Asbury Alumni Link

✦ CONNECTING THE ALUMNI OF ASBURY THEOLOGICAL SEMINARY • SPRING 2009

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A gift for you!

Change, anyone?

Tom Tumblin

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Imagine yourself going to church—online. Not a video recording of last week's sermon, but an interactive experience of praise, inspiring sermon and even an offering using your credit card. An online pastor chats with you about your week and upcoming prayer needs. Other online friends "run into you" in the virtual lobby for conversation after the service. You sign up for a summer mission trip to Costa Rica.

The small group you joined last fall continues to be a place for honest sharing and vulnerable exchange. It meets each week at the Alphonse's house with a web-cam for those who are out of town. The only adjustment is to remember to talk more slowly so the distant members can keep up with the discussion. It was weird at first, but the technology is easy to get used to after a few times.

Sound like science fiction or too impersonal? Hundreds of web-based church members would disagree. LifeChurch.tv and Northland: A Church Distributed are congregations at the front edge of this innovation. They understand that online church is not for everyone, but it is an increasing reality for many Christ followers.¹

Ready or not, change is happening, in technology and in every other niche of our world. How do we steward it well for the sake of God's mission?

The trajectories of legacy

Every congregation carries a legacy. Whether a new start or a centuries old cathedral, each church bears the marks of the people of God gathered. The Spirit moves committed disciples to take steps of faith.

Depending on the circumstances, the risks they face might be overwhelming. Yet, the call of God compels spiritual leaders to move away from the familiar toward the unknown. Those shifts become the inspiring stories for ensuing generations. We marvel at the holy courage and creativity of our forbearers. Our own faith is bolstered by their precedent-setting faithfulness.²

Mapping the eras in a congregation captures the highs and lows, the seasons of great growth and those of decline. Sometimes blame is placed on a seemingly ineffective pastor for a downward trend. Sometimes the credit is given to a particularly beloved minister when the ministry improves. In the more honest moments of recollection, a pattern emerges of lay and clergy leaders responding to the windows of God's leading. There are clear signs of missed opportunities as well as wonderful gratitude for the "leaps of faith." Connecting the dots along the timeline creates the dips and turns of life in a local church.

David Hurst and others picture this organizational journey using a cyclical model. Rather than the deterministic nuance of the life-cycle concept—an

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Asbury
THEOLOGICAL SEMINARY

From the editor

Tammy L. Cessna

The broad theme of this issue of *The Asbury Alumni Link* is change. I took a class last year on Asbury Seminary's Kentucky campus that covered the subject of being a change agent, and how to help others navigate change. I never gave much thought to this subject before I took the class, but when you think of it, all Christians are called to be change agents in this world. Our message, our mission is to effect change. Then I began to think of many forefathers in our Christian heritage who impacted their generation for Christ. The heroes of the faith were not absorbed by society and its bent toward sin, but instead had the courage to proclaim a message that was counter-cultural. They unabashedly shared the love of God, His plan of salvation and His desire for a personal relationship with all. They declared in the highways and byways His longing for believers to grow in relationship with Him, resulting in righteous living and holiness.

A list of heroes emerged in my mind: Jesus Christ, His disciples, early church fathers, Susanna Wesley, John and Charles Wesley, Francis Asbury, Henry Clay Morrison... and the list went on. All dedicated (and many gave) their lives to declaring the gospel message. All were "pilgrims in a strange land." All were change agents.

In this issue, you will read articles about change. You will meet fellow alumni who are being change agents in several ministry contexts in different parts of the world. In the feature "Asbury's Top Ten," Dr. Ken Kinghorn highlights 10 beloved professors who are no longer with us, but dedicated countless years teaching others to become effective change agents for Christ.

In the feature "Wisdom of the Ages," we have found what I consider a precious gem. The article is by the seminary's first president, Henry Clay Morrison. We went into the depths of the library to retrieve this old, almost forgotten, publication by him. We even found a rare picture, apparently taken in his 30s, where his locks are still brown instead of the familiar stunning white of his older age. The article is titled, "Holiness is Aggressive." Dr. Morrison knew all too well that the message entrusted to him was counter-cultural. He had a rare boldness and anointing to share aggressively the necessity for sinners to repent and change, to become holy, because he had a passionate love for the lost.

My prayer is that you, God's deployed change agents, Asbury Seminary's valued alumni, might find something in this issue to encourage your hearts; to re-ignite your passion; to bless you in a particular way that you specifically need.

Please feel free to email us at alumni@asburyseminary.edu to let us know how we are doing. As I have mentioned before, this is your newsletter. We desire *The Asbury Alumni Link* to be relevant for you. ✨

ASBURY THEOLOGICAL SEMINARY
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Asbury Seminary announces a new president

Timothy Craig Tennent, Ph.D., of Ipswich, Mass., has been elected the eighth president of Asbury Theological Seminary by the Board of Trustees.



Tennent, 49, comes to Asbury Seminary from Gordon-Conwell Theological Seminary in South Hamilton, Mass., where he has served as professor of world missions and Indian studies since 1998.

of Georgia. He completed his Ph.D. in non-western Christianity with a focus on Hinduism and Indian Christianity in 1998 at the University of Edinburgh in Scotland. Tennent is an ordained pastor with the North Georgia United Methodist conference. He has pastored churches in Georgia, and preached regularly in churches throughout New England and across the country.

Dr. Dan Johnson, chairman of the Board of Trustees stated, "The board is very excited about the unanimous election of Dr. Tennent. Dr. Tennent is a scholar's scholar, a professor's professor. He is a world Christian with world vision who will take Asbury Seminary into wonderful new arenas."

He is also one of the first four graduates from a new leadership development program funded by the Lilly Endowment and developed by the Lexington Seminar.

"I am honored to have been selected to be president of Asbury Theological Seminary," Tennent says. "We are delighted to be moving to the historic and beautiful garden area of central Kentucky. My wife, Julie, and I have always said that wherever God sends us, we will go. God has taken us to China, India, Nigeria and many beautiful churches in the southern United States and in New England. Now we have the great opportunity to help Asbury work with a global constituency and play a stronger role in preparing ministers from around the world for God's work around the world."

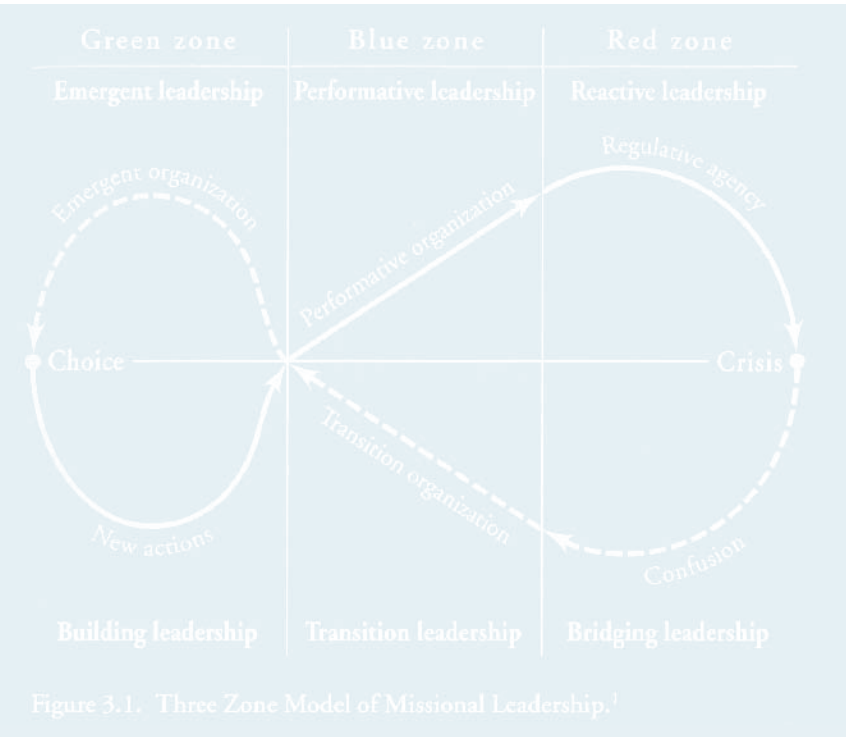
"During the three-year program, I met with dozens of deans and many presidents from schools across the theological spectrum, and learned a great deal about many of the unique challenges that we are facing today," Tennent says.

Tennent is passionate about classical, orthodox theological education.

"I am alarmed by the growing trend away from serious theological reflection and do not believe that the church will be adequately prepared to face the challenges of pluralism and post-modernism without a more robust theological preparation," he says. "I am also passionate about the emergence of the Majority World Church. I believe that the Western church continues to have an important role in global missions, in partnership with the increasingly vibrant Majority World Church." ✨

Tennent received his M.Div. in 1984 from Gordon-Conwell; a Th.M. in ecumenics, with a focus on Islam from Princeton Theological Seminary; and did graduate work in linguistics (TESL) at the University

organization is born, moves through adolescence, adulthood and old age, then dies—Hurst observes the ongoing flow from entrepreneurship to formal structures to rigidity and back to creativity.³ Roxburgh and Romanuk adopt Hurst’s model for the local church. As congregations pursue a life of mission, being God’s missionaries in the world, they oscillate between seasons of new ministry starts and formalization. They also fall into calcification where what once was a fresh response to a new challenge becomes the sacred cow whose contribution to the church’s mission has long soured. These protected programs, rather than spawning new outreaches or strengthening the performance of young initiatives, no longer serve Christ’s purposes well. The need is for renewal.⁴



Time for a good crisis

The leaders of Simpsonville Church were on retreat with their church consultant. She had just led them through an exercise of mapping their 120-year history. As they focused on the last three decades, they noticed their tendency to spike in health and growth the first years after a new pastor arrived. Then the newness seemed to wear off and the congregation stalled until the next pastor came. The consultant probed: “Do you know what you need? You need a new pastor every couple of years or a healthy crisis ... to call you to action every 24 months.”

Organizational researchers continue to observe the efficacy of wholesome jolts to the status quo. They

may come in the form of a change in leadership, financial crunches or market challenges. In the best organizations, they foster a sense of urgency and mobilize leaders to step up to the challenges. They mark the forks in the road that force careful decisions about the organization’s future. In New Testament terms, the call to evangelize the Gentiles or to meet the financial needs of a distant congregation can provide kairos moments in the life of a congregation.⁵

Particularly when a church is stuck in rigid structures and resistant to new ministries, a redemptive crisis can be used of the Spirit to open leaders to new ideas. Cherished ways of doing things come under review. “Because we have always done it this way” morphs into “Maybe it’s time to try something new.”

The shift will start slowly.⁶ It will require frank prayer and study, luxurious communication, an unvarnished assessment of the present state of the church and an abandonment to do whatever the Lord directs. As people consider the radical claims of the gospel for their own lives and their mission as a congregation, the Spirit builds momentum toward holy risks—choices based more on God’s purposes than our preferences.

Choosing change

Twenty-first century Christians live at the intersection of

discontinuity and constancy. God calls us to grow deep in the love and understanding of our Creator and Redeemer. The missionary God expects us to live out the missio Dei in our communities and beyond. At the same time, our unpredictable global society keeps changing the rules. Wars break out, jobs fail, relationships get redefined. What we thought we knew and could trust fades into a default position of mistrust and cynicism. What worked in the past no longer can be expected to serve us well in the future. Changing times demand changing tactics. Didn’t Jesus make some allusion to wineskins somewhere?

The trauma of crises can be diminished as churches choose to grow before getting too unbending. Like

my 75-year-old organist friend who would knit as a hobby to keep his hands flexible, congregations can choose to begin new ministries sooner rather than later. The time to begin something new is before the existing ministry peaks. One sign of vibrancy in a local church is a disciplined approach to “staying ahead of the curve.” At the first signs of stagnation, the leaders evaluate and explore what God might be trying to show them. They embrace the old adage: “we can do this hard or we can do this easy.” Better to make the choice for emergent initiatives while there are still multiple options to consider. Doing so lowers the pain levels and fosters awe-inspiring acts of faith.

Keeping people at the center

Change looks great on paper. How do we move from a worthy strategy to workable implementation? William Bridges suggests four key questions to ask along the path of change: What is the purpose of the change—why change? What is the plan for change—where are we headed and how will we get there? What is the picture of change—what will the new reality look like? What is my part in the change—will I have a role to play as we live into this new reality?⁷ Managing the emotional dynamics of change necessitates monitoring feelings and reactions, then addressing concerns at each stage. Frequently churches will establish change teams to gather wisdom from all parties and discern the way forward. Compassionate leaders relentlessly seek feedback while communicating responses to Bridges’ four questions. Every dialogue is framed by biblical principles and allows for candid debate.

A fairly traditional congregation realized they were not reaching the unchurched in their area. They wrestled with the need to serve the saints while inviting God-seekers to explore faith. Their pastor and lay leader began a six month study of how to be faithful to those already in the congregation while reaching out to those who were not. Using some of the resources cited in this article, they studied and prayed. Gradually the fog of amnesia lifted as they remembered the stories of how

their own church started as an outreach to their neighborhood decades before. The founders had left the comfort of a very strong church near the center of town to help plant a daughter congregation just before World War II. There were accounts of enormous sacrifice, especially during the war years. They also recalled outright miracles as God created bridges into the lives of that community, grew the ministries and provided resources to build the first building.

About five months into the six month study, the church was invited to partner with a new outreach in an adjoining town. If effective, the new initiative would touch a new segment of the population using approaches that would be uncomfortable to most traditional folks. Reliving their legacy and recounting the biblical mandate for the people of God prompted the traditional congregation to commit prayer, people and financial resources to help launch the outreach in an old warehouse.

If the local church is God’s primary means of making the Kingdom visible on earth then, through the gift of God’s Holy Spirit, we are entrusted with a great treasure in clay jars.⁸ Imperfect people and institutions quest for translating the mystery of that treasure—God in the flesh, crucified and resurrected for a dying world—into contextual language. As contexts change, so must our strategies and tactics as we are God’s mission in the world. The Lord grant to us the gift of faith so we can choose to respond to God’s new opportunities. ✚



Dr. Thomas F. Tumblin, 1984 Asbury Alum, is executive director of Mission Outreach and associate professor of Leadership at Asbury Theological Seminary.

¹The recent “Did you know...Shift Happens” youtube videos remind us how quickly the world is changing. For example, today’s youth have sent or received two hundred fifty thousand text messages and/or instant messages by the time they turn twenty-one. In fact, there are now virtual (web-based) congregations in which people take on an artificial identity (avatar) as they worship and fellowship online. See Anna Groff’s article in *The Mennonite* to learn more: http://www.themennonite.org/issues/11-12/articles/The_avatar_goes_to_church.

²Hebrews 12:1-3

³See David K. Hurst’s book *Crisis and Renewal: Meeting the Challenge of Organizational Change* (Boston: Harvard Business School Press, 1995).

⁴Roxburgh and Romanuk, *The Missional Leader: Equipping Your Church to Reach a Changing World* (San Francisco: Jossey-Bass, 2006).

⁵The revelation to Peter in Acts 10 led to the first official church fight in Acts 15. I Corinthians 16 and II Corinthians 9 are among the more famous texts on generosity in the Church.

⁶The classic bell-curve of adopting innovation can be found in Everett Rogers’ *Diffusion of Innovation*, 5th ed. (NY: Free Press, 2003).

⁷See *Managing Transitions: Making the Most of Change*, 2nd ed. (Cambridge, MA: Da Capo Press, 2003).

⁸See Lois Barrett, et al., *Treasure in Clay Jars: Patterns in Missional Faithfulness* (Grand Rapids, MI: Eerdmans Publishing, 2004).

Wisdom of the Ages Holiness is Aggressive

Henry Clay Morrison

Many suggestions are being offered with regard to what the holiness people should do. Very good; in a multitude of counsel there is wisdom. Let all bear patiently, think carefully, pray earnestly, and act deliberately.

Let it be borne in mind that when the holiness movement ceases to move, it will also cease to be holiness. Holiness is aggressive.

Holy people are active people, over planning and striving to push forward the work of salvation from sin. The person who claims to be sanctified wholly, and sits down with hands folded in idleness proves by actions which speak louder than words that they do not possess what they claim. Any sort of plans which contemplate a retrograde movement, or a time of suspension of vigorous campaigning for souls is not of the Lord. The person, who ceases to move because of opposition, will soon find that the Spirit of God has ceased to move within them.

The history of true spiritual life in this world has opposition written at the top of every page. We need expect nothing else. It has always been so, and will ever remain so under the dispensation in which we are living. No person who has God's message can afford to stop and wait or dally with the times until it be possible for them to deliver their message without arousing... hatred and persecution. The world does not get ready to hear the truth by being let alone.

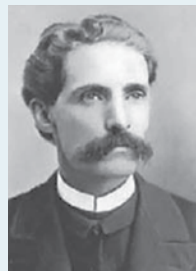
The farmer had as well propose to garner up his wheat, waiting for the forest to prepare itself for the sowing, as for the minister to wait for the world to prepare itself to get ready for the holy truth to be preached to it. The people who bear the message of the great God must be willing to proclaim it and to suffer for it. The divine government will be able to send soldiers enough to the front

to compel the surrender of the enemy, if the soldiers of the kind are such as count not their lives dear unto themselves.

Those who seek the world's applause and ease and friendship, are not worthy messengers of the Lord. They will not, cannot declare the whole truth. When a sanctified pastor waits and hints and dodges about in the pulpit for a year without clearly and fully preaching the Bible doctrine of entire sanctification, and the method of obtaining it, that minister may retain their church and salary, but they will certainly lose their experience.

Ministers can be unfaltering, true and aggressive, without being imprudent and rash. The most intense earnestness should characterize the lives and efforts of those who are wholly sanctified. Let us press the Lord's work, and trust Him to take care of us. Let no one deceive you into inactivity. If you have the truth to proclaim, proclaim it today, you may be dead tomorrow.

Let those who do nothing and suffer nothing, be sure that they will have nothing over which to rejoice when our Lord shall appear in the glory of His second advent. On with the revival at every point. Let us seek new territory and lay broader plans for future operations.



*Undertake more
for God and expect
more from God. ✦*

**modified slightly to use inclusive language
Article taken from the Pentecostal Herald Wed., Nov. 2, 1898.*

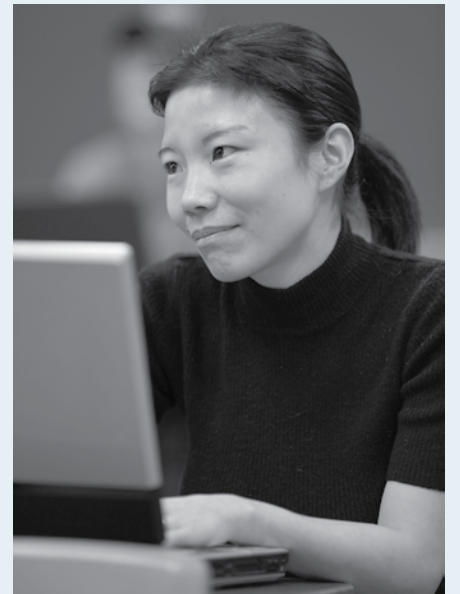
OneATS Resources

Doug Penix, Executive Director of Information Technology

Information Technology is very excited to offer alumni access to its newly developed portal called oneATS. More than a year ago, the daunting task of developing the technology needed to create a communication tool for the wider Asbury Seminary community—students, faculty, staff, alumni and the board of trustees—began. The challenge was to have a form of communication that could be accessed from anywhere the worldwide web is available with a standard web browser.

Single login was another goal during development. Users only have to login once to gain access to systems such as the Virtual campus and Asbury Information System from the oneATS homepage. The homepage layout is completely user defined; in fact, when users log in to the system for the first time, they are presented with nearly a blank page on which to build. There are only a few required blocks of content. Some of the module options include Alumni Community, Praying Community, Asbury Coffee House, a variety of news feeds from around the world, unlimited custom user defined RSS feeds, live video from Kentucky campus chapels, random quotes from various authors, Bible search and local weather.

The Alumni Community is a place where you can keep in touch with classmates. Alumni also have the capability to stay up to date with each other by using the profile link and communication via the email link. OneATS provides access to many resources from the Information Commons. The alumni office continues to dream up useful modules that will enhance the portal experience for alumni. Please watch for updates. We would also like to hear from you. Please send comments, questions and suggestions to alumni@asburyseminary.edu. ✦



Information Commons

The relationship between Asbury Theological Seminary and our alumni is incredibly valuable. We realize that by investing in your success as our alumni, we are nurturing your professional growth. Therefore, we are pleased to announce that through oneATS (the portal) you now have access to ATLAS—"a comprehensive online collection of major religion and theology journals selected by leading clergy, religion scholars and theologians." In addition, we have suggested a few other resources for your professional growth such as Directory of Open Access Journals, The Resurgence Greek Project, The ARDA and many more.

If you have any questions or suggestions, please contact the Information Commons (Library):

information.common@asburyseminary.edu
Kentucky: 859.858.2233
Florida: 406.482.7670
Toll Free: 866.454.2733



Asbury Seminary's Top Ten Adored Professors

Dr. Kenneth Cain Kinghorn

It is a challenging assignment to compile a list of just 10 of Asbury Theological Seminary's "most well-loved professors in the school's history." Restricting the list to those who are now in heaven shrinks the pool. Still, the field is large, and choosing 10 worthies out of the pantheon of professors whose achievements and contributions commend them eminently is not easy. Nonetheless, my list appears below.

Henry Clay Morrison founded Asbury Theological Seminary and served as its president from 1923-42. Morrison did most of his seminary teaching through his powerful chapel orations. Students admired and respected this magisterial man for his vision, courage and prophetic proclamations.

Frank Paul Morris taught systematic theology at Asbury Theological Seminary from 1923-48. Morris brilliantly championed theological orthodoxy in a day when theological liberalism had come to dominate many of America's graduate theological schools. His well-prepared lectures, delivered with poise and confidence, endeared him to his Asbury Seminary students.

Wilder Reynolds taught church history at Asbury Seminary from 1923-51. Students admired his practical wisdom, theological balance and warm-hearted approachability. Reynolds helped counter the tendency of some of the seminary's early professors to take the school into a restrictive and rigid religious fundamentalism. He responded to uninformed and militant critics with poise, goodwill and grace—effectively shaping students by facts, reason and example.

Fred Halsey Larabee served as dean of theology from 1923-49. He was a beloved professor of New Testament language and literature. As dean, he managed the affairs of the seminary during President Henry Clay Morrison's extended preaching and fundraising trips. Students responded positively to the warm personality and inherent dignity of this beloved professor.

William David Turkington was dean of the seminary from 1927-63, except for three years when he assisted in the administration of Asbury College. His personality, lecture content and practical wisdom gave life to his popular classes. When Turkington retired, he had served the seminary while about 98 percent of the school's alumni had taken his classes. As dean, he signed the diplomas of approximately 75 percent of the seminary's graduates up to 1963. It is now statistically impossible for any other dean or faculty member of the seminary to equal these marks.

Ada B. Carroll taught speech, music and elocution from 1937-38 and 1943-62. Carroll never married and regarded the seminary students as her "preacher boys." She insisted they pronounce words correctly, speak in balanced cadences, breathe properly, project their voices and speak with authority. Students responded warmly to her "motherly" affection and firm standards of elocution and pulpit decorum.

Gaile J. Morris was the spouse of Frank Paul Morris. She taught Old Testament and Hebrew from 1937-48. After retirement, she encouraged President McPheeters and others through her many letters and faithful prayers. The Board of

Trustees named Gaile Morris Parlor in Larabee-Morris Hall in her honor. Morris lived almost 100 years, continuing until her last days to encourage others through her well-crafted correspondence and holy life.

J.C. (Julian Chilton) McPheeters served Asbury Seminary as president from 1942-62. When McPheeters came to the seminary, the school had only one building, 73 students, no endowment, no certain income and an annual budget of \$15,000. When he retired, the school had grown dramatically in enrollment, property and influence. Students



esteemed him for his deep prayer life, unflinching cheerfulness, undimmed optimism and inspirational sermons.

Claude Holmes Thompson served the shortest tenure of the "most well loved" professors in the history of Asbury Theological Seminary—from 1946-50. His sanctity and scholarship quickly endeared him to the students and he became the most popular professor in the seminary. Thompson taught students to think theologically, to develop a devotional life and to form an intellectually honest faith.

Gilbert M. James was Asbury Seminary's first professor of church and society. He served the school from 1965-80. James pioneered the seminary's urban ministries programs and helped many students see the need for social justice and practical ministries for those who society neglected. His lectures, personal caring for others and insistence on justice left a permanent mark on his students and the seminary.

I end this restrictive list of 10 "most loved" professors, with a most sincere tribute to many other unlisted stalwarts, whose lives and ministries blessed and enriched thousands in the church militant and the church triumphant. In eternity's arena we will have forgotten about lists, awards, degrees and tributes. We will, as Charles Wesley envisaged, cast our crowns before the risen Lord, lost in wonder, love and praise. ✦



Dr. Ken Kinghorn, 1962 Asbury Kentucky Alum, is a visiting professor at Asbury Theological Seminary.

Hoping for Change

Jerry Kaufman, 2007 Asbury Florida alum

Change. It was a word heard frequently throughout the 2008 Presidential Election. With the United States and the world facing an economic crisis that many are calling the worst in generations, men and women, young and old are crying out for change. There are some, however, who cried out for change long before we began to hear about and feel the effects of an economic crisis.

There are 143 million orphaned children around the world—50 million of whom live in Sub-Saharan Africa. In my opinion, these are truly the "least of these." Their bodies are vulnerable to disease and illness from lack of food and appropriate medical care. They experience emotional and psychological trauma because of what they have experienced at a young age. They are victims of sexual exploitation, rape, child slavery and abduction into armies. Their childhood is taken from them as they are forced to act as adults yet without the educational and vocational skills necessary to thrive. These children are crying out for changes to systems and structures that continue to leave them vulnerable and victimized. If the economic crisis is bad for banks, businesses and retirement accounts in the West, just imagine how bad it is for these children who, even when the global economy is "thriving," wait for the scraps to fall from the table.

I have been involved in orphan care in Russia and Africa for four years with two organizations who work as a joint venture, Children's HopeChest and Doma International. In my time leading trips and working with orphaned children, I have heard stories about and spent time with children whose lives have been changed. I have been able to see what is possible when communities come along side these children to work for change.

I think of Natasha, who grew up in the worst orphanage in Kostroma Region in Russia. After "graduating" from her orphanage, she gained admittance into and currently attends university, an incredible accomplishment for a child coming out of the orphanage system in Russia. She also works as a mentor for orphanage graduates. There's also Daniel, a young man in Uganda. Under the guidance and care of loving educators, he is currently taking his exams to enter secondary school. He is getting meals every day, getting the clothing that he needs and growing into a leader among his peers. He has even had the chance to cultivate his musical talents by learning guitar.

How is this possible? Because of hope. Hope, according to Princeton Professor Cornel West, is different than optimism. Optimism suggests that if we simply look for good amidst the bad and continue down the same path, things will get better. But with 143 million children who remain victimized, optimism is an enemy of change. Hope, on the other hand, recognizes not only the severity of the situation but also what is possible when we become active participants in manifesting the love, compassion and justice of the kingdom of God. Hope has mobilized Christian communities around the U.S. to partner with indigenous leadership to offer these children companionship, love and practical care. Hope is, at this very moment, bringing change.

As we hear the cries for change amidst the economic crisis, let us also hear the voices of the 143 million orphaned children whose cries for change have been longer and louder. Change is possible. I have seen it. I hear stories all the time. However, possibility only becomes reality when hope moves us with the love of Christ to struggle with these children for change. ✦

Alumni news

Alumni updates

The Rev. Wayne A. Patton (1955) was named a “Kentucky Colonel” on June 8, 2009. This honor is given by the governor and secretary of state to individuals with outstanding service and accomplishments. This is the highest award given by the Commonwealth of Kentucky. Patton was honored for his enduring devotion to God and his service to thousands of people.

Dr. Barry L. Callen (1969) will be honored by The Wesleyan Theological Society with a Life-Time Achievement Award on March 6. Callen has authored or edited more than 30 books. He has served as professor, college dean and seminary dean at Anderson University as well as the founding director of the Center for Pastoral Studies in 1972 and the founding editor of Anderson University Press in 2000.

Dr. Paul L. Yeun (1972) was selected by the United Methodist Association of Health and Welfare Ministries to be “The Chaplain of the Year 2009.” The award will be presented in March 2009 in Indianapolis, Ind. Yeun has also been selected to receive the “Distinguished Service Award” from the Association of Professional Chaplains (APC), the largest pastoral care organization in the world. This award was given on Feb. 1 in Orlando, Fla.

Chaplain Mitchell Morton (1979) will soon be retiring after more than 26 years of service as a chaplain in the United States Army.

Dr. David Olshine (1980) is director of youth ministries at Columbia International University in South Carolina. Besides full-time teaching, he also serves part time at Mt. Horeb United Methodist Church as one of the teaching pastors. Olshine is co-founder of Youth Ministry Coaches, which consults churches and helps them find youth pastors (youthmincoaches.com). He is married to **Rhonda Weisman Olshine (1982)**. David has two books coming out the summer of 2009 with Zondervan/Youth Specialties called *On the Go Bible Studies*.

Dr. Daud Soesile (1980) contributed an article on “Reception of the Bible in Asian Diaspora” published in *The Encyclopedia of the Bible and its Reception* (Walter de Gruyter) and an article in Non-English Versions to be published in *The New Interpreter’s Dictionary of the Bible* (Abingdon). He was the 2008 graduation speaker at Sabah Theological Seminary, Malaysia.

He is the Asia Pacific Translations Coordinator with the United Bible Societies based in Brisbane, Australia. His wife **Dr. Vivian A. Soesile (1980)** serves as pastor of the Indonesian and Multicultural in Brisbane, Australia, and is a visiting lecturer in China and Indonesia. Her book on premarital counseling in Chinese was just published by the China Christian Council.

The Rev. Gary P. Uber (1993) is currently living in Hobe Sound, Fla., with his wife of 17 years, Carmen Joy, and two daughters. Uber started a business in 1997, which God has immensely blessed. He has three offices, two in Florida and one in Atlanta. This business provides work for more than 1,000 people. Uber founded the Elisabeth Anne Charitable Giving Fund in 2007. He is working to complete projects in Bogota, Columbia, and Ghana, West Africa. Uber has served on the Board of Ohio Christian University, Private Care Association of America, FPC Board of Governors and Area Agency on Aging.

The Rev. Trey Harris (1996) started a new United Methodist Church in June 2007. It is called NewSong and is located in Prairieville, La.

The Rev. Matthew Henson (2002) began an evangelistic and mission ministry named *Living the Adventure Ministries*, which seeks to work for the transformation of the world through the awakening of the church, evangelistic preaching and Christian people putting their faith into action through mission experiences around the world.

Ms. Rhonda Stapleton (2004) as well as Blair Salmons and Jonathan Bergman, current Asbury Seminary Florida campus students, are moving toward becoming Conference Ministry Candidates by April 2009 in the Free Methodist Church.

The Rev. Kelly Kannon (2006), an Asbury Seminary Florida campus alumna, and Jose Hernandez, a current student and member of the Florida campus staff, are in line for ordination in the Free Methodist Church in April 2009.

Dr. David Fenrick (2007) was appointed Director of Intercultural Unity at Northwestern College in St. Paul, Minn., where he also teaches intercultural studies.

Dr. Charles H. Webb was inaugurated as the 29th president of Spring Arbor University in Spring Arbor, Mich., on Oct. 24, 2008. The theme of the inauguration was “Globalization

through the eyes of faith.” Webb hopes to introduce a more global perspective to the university and its programs as well as increase student opportunities to study abroad.

Natesha Smith (2008) was selected to receive the Career Convergence Recognition Award for her article “Military to Civilian,” which was published in *Career Convergence* in August 2008. The editorial committee voted to recognize the article, which Smith wrote while she was a graduate student in the Master of Arts in Counseling program at Asbury Seminary, because of its connection to a unique population.

Deceased alumni

The Rev. Clare S. Hall (1934) was a United Methodist Minister for 43 years. He attended First United Methodist Church of Fort Myers, Fla., and was its visitation minister for 10 years. He was also an active volunteer and board member of the Community Cooperative Ministries soup kitchen. Hall founded the computer ministries at his church and was a member of the Florida Conference of United Methodist Churches.

The Rev. Wilbur B. Meiser (1938) was born Oct. 20, 1913. He graduated from Asbury College in 1936 (B.A.), from Asbury Seminary in 1938 (B.D.) and from Western Reserve University in 1950 (M.A.).

The Rev. Orman P. Sloat (1941) was raised in Newark, N.J., where he graduated from Newark College of Engineering with a degree in architecture. The Lord called him to go into the ministry and he then attended Asbury College and Asbury Seminary. He was voted most outstanding seminary student in his class. He served the Lord for more than 60 years.

Dr. William E. James (1944), a Louisville native, was a retired United Methodist minister, former president of Kentucky Wesleyan College in Owensboro, Ky., and past president of the Florida Independent College Foundation. James also served as Bowling Green district superintendent.

The Rev. Benjamin C. Anibal (1950) was born Sept. 27, 1923 in Fenton, Mich. He pastored for 43 years in Free Methodist Church of Southern California. He received his Bachelor of Arts Degree at Greenville College in Greenville, Ill., and his Bachelor of Divinity at Asbury Seminary.

Dr. Ernest W. Morrison (1950) earned his B.A. from Greenville College in Greenville, Ill., his Master

of Divinity from Asbury Seminary, and his Doctorate from the California Graduate School of Theological Seminary. He and his wife, Martha, traveled extensively throughout Europe with Youth for Christ International. From the 1950s to the 1980s he served at several churches in the United States. In the late 1980s he lived overseas as a missionary in Egypt, Malawi and the Philippines.

Rev. Dwight N. Horton (1951)

Dr. Ernest V. Liddle (1952) was born in Northern Ireland and immigrated to the United States in 1951. He was Dean Emeritus of Library Services at Liberty University in Lynchburg, Vir.

Mrs. Arlene Clyde (1954) served in South Africa for 19 years. She worked with the national church organizing preparing materials for Sunday schools. She was also a leader in the women’s and children’s organizations and promoted youth camps in the late 1960s.

The Rev. Dwight L. Knasel (1956) served as pastor of eight Free Methodist Churches during 37 years of active ministry before retiring in 1993.

Ms. Grace Bokma (1968)

Mr. Louie P. Chrisman (1976) went to be with his Lord on Jan. 9, 2009 after a courageous battle with cancer.

The Rev. Dr. Kenneth L. Christler (1979) served the United Methodist Churches in Seymour Lake, Midland Homer, Roscommon, Alpena and Frankenmuth. He was serving the church as the executive director of the United Methodist Union of Greater Detroit.

The Rev. Liam Igwig-O’Byrne (1993)

The Rev. Ryan Bartlett (2001), a missionary to Malawi, died as a result of injuries sustained in a vehicle accident in Malawi, Africa. He leaves his wife Katie and their three daughters Anna (8), Lydia (6) and Ella (3). The Bartletts had been in

Malawi since May 2007 working to train pastors and leaders at the Great Commission Bible School.

Publications

Baucum, Tory, *Evangelical Hospitality: Catechetical Evangelism in the Early Church and Its Recovery for Today*

Choi, Meesaeng, *The Rise of the Korean Holiness Church in relation to the American Holiness Movement: Wesleyan “Scriptural Holiness” and the “Fourfold Gospel”*

Collins, Kenneth, *Wesley’s Works, Doctrinal and Controversial Treatises II*

Edgar, Brian, *Beyond Stereotypes: Christians and Sexuality*

Gray, Richard, *Beneath the Lode of the Cross: Reflections on a Journey to Acquire God’s Riches*

Gray, Richard, *Personal Spiritual Development Analysis*

Hong, John, *The Truth of the Cross* (Korean)

Mucherera, Tapiwa, *Meet Me at the Palaver*

Mulholland, Robert, *Invitation to a Journey* (Korean)

Tuttle, Robert G., *The Story of Evangelism A History of the Witness to the Gospel*

Witherington III, Ben, *Ben Letters and Homilies for Hellenized Christians Vol. 2—The Petrine Epistles*

Witherington III, Ben, (with Ann Witherington) *The Lazarus Effect*

Witherington III, Ben, (drawings by Dr. Richard Danielson, Introductions by Dr. Ellsworth Kalas and JD Walt, spiritual formation exercises by Julie Noelle Hare) *The Living Legacy*

Witherington III, Ben, *New Testament Rhetoric*

The Alumni office reserves the right to edit all content submitted to this portion of The Asbury Alumni Link due to space constraints.

Spring Preview Weekends

Orlando, FL—April 17-18
Wilmore, KY—April 24-25

The Preview Weekend event offers prospective students the opportunity to experience Asbury Seminary. The weekend includes time with faculty, class visits, chapel and presentations from all campus departments. The free weekend includes lodging and meals for all participants.

Request a recruiter

If you have a group of five or more individuals who are interested in learning more about Asbury Seminary, we will make every effort to bring Asbury Seminary to you. We have a recruiter network of current students, staff and alumni who would be happy to meet with your group of prospective students.

Bring a group to visit

If you choose to bring your group of five to campus, we will cover the cost of accommodations. You can submit your visit request by phone (1.800.2ASBURY) or at asburyseminary.edu and an admissions team member will quickly be in touch with you.

Distinguished Alumni Award Nominations

Asbury’s Distinguished Alumni Award is designed to honor an alumnus who in his or her personal life and public ministry exhibits the Asbury Seminary values of a well trained, sanctified, spirit filled and evangelistic ministry to spread scriptural holiness across the world. If you know an Asbury Seminary graduate you would like to nominate for this award, go to asburyseminary.edu/alumni, click on Distinguished Alumni Nomination Form.



Asbury Florida campus launches Evans Lectureship

Thanks to a generous contribution from the family of John and Claire Evans, the Asbury Seminary Florida campus launched the annual Evans Lecture on Tuesday, Oct. 21. Bishop Timothy Whitaker was the inaugural lecturer. His topic was “The Pastoral Theologian.” The lectures feature notable leaders and scholars who will make presentations from a variety of theological disciplines.

The Asbury Alumni Link
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Changing Phonathon *Tammy Hogan*

We have just completed three weeks of Phonathon 2009. We want to thank you for sharing your lives with us!

This year our theme was “Trust.” We took a step of faith and used this year to focus on prayer ministry to you, our alumni. We did not use our time on the phone to ask for a pledge.

Every year Phonathon pledges support student scholarships. So, you may be asking yourself, “Will this hurt the Student Scholarship fund?” That is where “trust” comes into play. We are trusting God to provide. Typically Phonathon brings in approximately \$180,000 for student scholarships. Thus far, from the pre-phonathon mailing and some alumni that are still pledging on the phone, we have received more than 370 pledges totaling more than \$68,000—that’s 38 percent of our typical goal. We are trusting God to provide the other 62 percent through our follow-up mailings.

Let me share how Phonathon was from the spiritual perspective. There was a new attitude in Royal Auditorium this year. It was very reverent. It was all about ministry to our alumni. We were trying to reach

more than 6,500 alumni on the phone this year. Thus far we have prayed with more than 2,000 alumni. That still leaves us with over 3,500 more alumni that we need to call. We will continue making calls through this spring semester as we try to reach each of you.

Are these calls making a difference? Let me share a message Dr. Kalas’ office received from one of you following the Phonathon call:

“A retired pastor, called to express his gratitude for the phonathon call he got last night. He said a young lady called him and asked for any prayer requests. He said she ‘seemed to know what she was doing’ and the Spirit of the Lord was evident in her. He said she prayed a wonderful prayer and after he hung up, he enjoyed a wonderfully warm feeling. He thanked Asbury Seminary for the lift they had given him.”

That is just one of the many wonderful responses we have received.

Thank you again for sharing your lives with us. If you have not heard from us yet, we will keep trying until the end of this semester. We pray that above all, God will be glorified. ✨